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## CORRESPONDENCE.

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### LETTER FROM GREECE.

**ATHENS.**—In giving general survey of the progress of archæological discovery in Greece during the last few months, one naturally begins with the **AKROPOLIS**. The Archæological Society has here entered upon a systematic effort to clear the entire surface down to the bed-rock, where not occupied by buildings; and, in the prosecution of this object, they have pushed the work continuously during the past fall, and it is still in progress, and will not be interrupted, as is the case elsewhere where the facilities for work and living are scant. From the Erechtheion eastward the work has been completed: the bed-rock was reached; and where it descended considerably below the level, as is the case along the north wall, the unimportant places have again been filled in and enclosed by wall-supports. In one spot, some very interesting drums of columns of *poros*, and other architectural members of the old temple probably burned by the Persians, were found in the circuit-wall; and in front of these, at a distance of a few feet, was run the supporting wall: as the intervening space was left open, these valuable remains may be seen at any moment, and each one may draw his own conclusions in relation to them. Beside these and some other architectural remains (detached drums, uncertain walls, and the like) the excavations as far as the watch-tower at the eastern extremity of the height produced nothing of importance. The building at the southeastern end, formerly known as the Chalkotheke, has been completely uncovered, and again filled in to form a plateau, leaving the walls visible, together with the old Pelasgic wall on its northeast side. South and east of this structure the débris has just been removed, and was found to consist of various layers of earth, clay, and fine marble-chips, but very little else. The present museum in its vicinity is not upon the rock, but rests upon a mass of marble and *poros* stones ten to fifteen feet deep, to judge from its surroundings at the west end. Between this and the Parthenon the work is now in progress, and many objects of interest are daily unearthed and deposited in the museum. These consist mainly of blocks of *poros*, pieces of bronze, bits of pottery, *etc.* (the remains of Persian devastation) which were used for filling in the space. The *poros* objects aid materially in our increasing knowledge of that early stage of art, and many will add important chapters to the history of polychromy. (1) Some are the remains of single statues, others probably belonged to groups, which it is hoped will have sufficient additions before the

close of the work to admit of such restoration as will give a fair idea of what they originally were: (2) some seem to be fragments of a huge bull, a portion of the head of which has been preserved in the museum for some time; (3) another, the coils of an enormous serpent, also already represented there by considerable remains. (4) A headless and footless statuette, originally about two feet in height, has the right arm drawn across the breast, aslant, the left arm raised. An undergarment fell to the feet and is disclosed in a broad band down the breast and below. It was painted a deep red, while the overgarment was of a deep blue, which now appears in spots as green. (5) Another figure is about three-quarters life-size, of which remain the shoulders, bust, and a part of the neck. Here the overgarment is red, the undergarment blue. Three long ringlets hang on each side of the neck and descend to the breast, and a shorter one stops at the neck. These are wrought so that they resemble a string of flat beads, strung side by side, gradually tapering in size to the end. In contrast to this uncouth art, is the elaborate throat-ornament wrought upon the stone with the utmost care in varied geometric figures, and the edge of the outer garment adorned with squares enclosing rosettes and chevrons painted in vivid colors. Indeed, the freshness of all these colors is most striking, some of the blue being of the deepest ultramarine. (6) A small head, completely preserved, wears a sort of turban, has enormous staring eyes, protruding nose, wide archaic lips, and, on the left side, a large ear carved on the background of the head-dress so that it extends almost at right angles from the face with the intention of being seen from the front: its size is prodigious as compared with the face. The other ear lies close to the head, but is also very large. (7) Many archaic objects of interest occur among the bronzes, one of which is the head of a griffin that looks like a complete counterpart of one found at Olympia.

The platform composed of large *poros* blocks found just east of the Parthenon has been removed, and the filling beneath it taken out and examined. The blocks of the pavement, however, have been numbered and will be replaced, as before, for a permanent memorial. Beneath it were found a number of inscriptions, mostly upon stelai of Pentelic or Hymettian marble, and all more or less shattered. The platform is supposed to have been constructed to support the temple of Roma and Augustus erected toward the close of the last century B. C., and the inscribed architrave of this temple lies in the vicinity. None of the inscriptions found beneath the platform can well be later than the third century, so that a period of two centuries at least lies between the latest inscription and the construction of the temple. The inscriptions had become, in process of time, broken and utterly useless, and were used for filling. This would hardly be the case with documents recently inscribed, and we are thus either furnished with a cri-

terion of the time allowed or likely to elapse in such cases before making way with the objects, or else the platform was an earlier construction than has been supposed.

*Inscriptions.*—(1) The oldest of the inscriptions is upon a large *poros* base, one end of which is gone, together with a portion of the inscription. The letters are about two inches high and deeply cut in boustrophedon order with the triple marks of division after some of the words. It contains a dedication to Glaukopsis the daughter (of Zeus) by several persons, and it is especially interesting as adding another instance, to the two already known, of the occurrence of *koppa* in Attic monumental inscriptions. It may well belong to the beginning of the sixth century. (2) From the waning years of the following century, we have, in the old Attic alphabet, some fragments only; but one, while broken at the top, is still complete enough to disclose its chief purport. Leonides of Halikarnassos has been of such service to the Athenian people that they extend to him their especial protection on land and sea wherever the Athenian power holds sway, and, if anyone injures him, vengeance shall be exacted as if he were an Athenian citizen. This the Prytanes and Senate shall see to at Athens, and all Athenian officers and magistrates beyond its bounds. He is praised for his benefactions, and at his expense the decree shall be inscribed on two stelai, one to be placed in the Akropolis, and the other in the sanctuary of Apollo in Halikarnassos, already known to us from the famous Halikarnassian inscription discovered by Mr. Newton. This laudation of Leonides will not fall much later than 420 B. C. at furthest, as is shown by the retention of the dative ending—*ησι*, as in *τῇσι ἀλλήσιν*, which disappears about that time. (3) A fragment bearing the commencement of several lines can be assigned exactly to the year 398–7, because the preamble is precisely the same as that of *C. I. A.*, II. 652, with the names of the Treasurers of Athena and the other deities, and assists in supplying two of the names there missing. The remainder treats of offerings in the temple, but only in a fragmentary way. (4) The most important of the series, historically, is a decree in which the Methymnaeans of Lesbos are admitted to the general alliance of the Athenians and their allies. Unfortunately, the heading is mutilated and the name of the archon lost, and we are left to the contents alone to determine the date. That it belongs to the time when the second maritime confederacy of Athenians was formed in 378–7 seems inevitable, notwithstanding some apparent difficulties. These difficulties justify a complete translation of the decree, which runs as follows: “Simon was president and Astyphilos moved: Touching the statements of the Methymnaeans (be it decreed that) as they are allies and well disposed to the Athenians, in order that they may enter into the alliance also with the other allies of the Athenians, the secretary of the Senate shall inscribe

them just as the other allies are inscribed (*ἀναγράφαι αὐτοὺς . . . ὥσπερ καὶ οἱ ἄλλοι σύμμαχοι ἀναγεγραμμένοι εἰσὶν*), and the embassy of the Methymnaeans shall swear the same oath which the other allies have sworn to the Synedroi of the allies, and to the Strategoi (of the Athenians) and the Hipparchoi, and the Synedroi of the allies and the Strategoi and the Hipparchoi shall swear to the Methymnaeans in like manner: and Aisimos and the Synedroi upon the ships (?) (*Ἀῖ . . . μὲν καὶ τοὺς συνέδρους τοὺς ἐπὶ τῶν . . . ὧν ὅπως ἂν, κ. τ. λ.*) shall see to it that the magistrates of the Methymnaeans take the oath like the other allies. Furthermore (be it decreed) to praise the city of the Methymnaeans and invite their ambassadors to the hospitality of the city."

It is from Diodoros (xv. 28-9) that we obtain the fullest account, in our literary sources, of the formation of this maritime confederacy which reinstated Athens in that supremacy of the Aegæan which she had lost at the close of the Peloponnesian War, had recovered slightly under Konon, and abandoned definitely in the peace of Antalkidas. As soon as the Theban patriots had recovered, by the aid of Athens, their Kadmeia from the Spartan garrison, the Athenians sent out deputies to the cities of the Aegæan still under Spartan rule, exhorting them to freedom and promising assistance. The first to accept, Diodoros says, were the Chians, and Byzantians, and after them the Rhodians, Mytilenaeans, and some of the other islanders. We have, furthermore, several inscriptions relating to the subject, given by Dittenberger (*S. I. G.*, 62-65), the longest of which (63) belongs to the year 378-7, and provides for the entering of the names of the allies already existing, and of such as may afterward join the confederacy, upon a stele to be placed beside Zeus Eleutherios. Upon this stone, which was discovered many years ago, are inscribed the names of a large number of allies, of which the following only, according to Köhler, are written at the same time as the decree and by the same hand, namely, the Chians, Mytilenaeans, Methymnaeans, Rhodians, and Byzantians. Another stone (*S. I. G.*, 62) contains a separate decree in which the Byzantians are admitted to the alliance then already existing, and no doubt prior to the longer decree, and passed before the Athenians felt so assured of forming a wide-reaching alliance as to have formulated all the terms and prepared for inscribing the names on a single stele. That separate decrees in the case of each city were inscribed, besides entering the name on the common stele, is certain from the Chalkidian and Korkyraean decrees (*S. I. G.*, 64, 65), the latter of which falls three years after the formation of the confederacy. Our decree, therefore, I conceive to have been passed, like the Byzantian, a short time previous to that providing for the common stele, though not within the same prytany, because the scribes are different, and the expression "inscribe them just as the other allies are inscribed" refers, not to

the common stele (*S. I. G.*, 65. 14), but to the separate one which we now have and which is not otherwise provided for, as the decree is mainly devoted to the manner of taking the oath. If, on the other hand, the expression does relate to the common stele, we have the difficulty of accounting for the name of the Methymnaeans appearing there already, according to Köhler. The forms of the letters and the orthography accord with this period. The spurious diphthong *ov* is habitually written *o*; *ε* both as *ε* and as *ε*. Aisimos, who is delegated to administer the oath to the magistrates of the Methymnaeans at home, is doubtless the same person mentioned by Lysias (xiii. 80–1) as leading the pomp when the Liberators returned from Peiraeus to Athens in 403, and who was sent, about 387, to Chios as one of five to perform there a duty similar to the present one, when an alliance was made between the Athenians and Chians. That he was at the time in the fleet somewhere in the vicinity of Lesbos, together with some of the delegates of the allies, is a reasonable supposition, and is the ground for supplying *ρεων* in the broken passage. We know that, in this alliance, the Synedroi were several in number from each city, though each member of the alliance had but one vote in the general council at Athens. At the outset, when the Athenians were so careful to impress upon the allies (*Diod.*, xv. 29; *S. I. G.*, 63. 27) that they were not seeking their former tyrannical power, but only an equal alliance against the Spartans, what more natural than that they should desire that some of the delegates should remain with the fleet to assist the Athenians and watch matters in the Aegæan.

(5) Not long after the foregoing inscription, may be placed, with probability, another, in which an Achaian Lykonatos is praised and made a proxenos of the Athenians, and is allowed to bring from Achaia the ship that he wishes, and to import wares by sea into any city the Athenians rule and into the garrisons of the Athenians and into the Gulf—. Here the stone is broken, but the circumstances point to the Korinthian Gulf, and to a state of blockade there kept up by the Athenians, during which no Achaian vessel could pass in or out without special permission. The form of the spurious diphthongs, uniformly *o* and *ε*, confines the decree to the first half of the fourth century; and the Athenians seem not to have blockaded the Korinthian Gulf, and at the same time to have been on good terms with Achaia (*cf. Xen., Hel.*, iv. 6), from the close of the Peloponnesian war till the expedition of Timotheos in 375 to Korkyra. During the greater part of the period from this time on till peace with Sparta in 371, the Athenians had command of the western coast of Greece and maintained a fleet there. It is to this period that this inscription would seem most easily to belong. (6) The name of the archon Kallimachos, preserved in another decree, at once fixes its date in 349–8. (7) Theogenes of Naukratis in Egypt is praised for his good offices to Athenians visiting his

native town, and he is made a proxenos of Athens. (8) Some other proxenian decrees are too fragmentary to be of general interest. One, however, becomes so by reason of the stele being crowned by one of those beautiful basreliefs of the fourth century, of which the Akropolis Museum contains several, some of which have been figured by Schoene, *Griechische Reliefs*. They generally depict Athena, standing or sitting, with arm extended towards the chief god or hero of the city to which the proxenos belongs, and sometimes the proxenos himself, the latter being of smaller stature than the divinities. Unhappily, our stele is mutilated at the top so that the heads of the figures are missing, and it is broken across by a diagonal fracture which injures somewhat the lower part; while only a portion of the inscription is preserved. Athena is represented seated upon a chair over whose back she negligently throws her left arm, while she stretches out her right towards a smaller male figure standing before her. He is clad in himation reaching to the feet, his left arm hangs by his side, and his right passes across his breast toward the goddess, as if ready to accept whatever it is she offers. Beside her chair rests her helmet with high, round crest, and against the back leans her shield. Upon her knees stands a large bird with slightly opened wings: its body is turned toward the male figure, but its head is turned back to face the goddess. Its head is mutilated, but the outline is perfectly plain and shows that it is not the expected owl, such as rests on the hand of Athena in one of these stelai in the Akropolis: on the contrary, it is unmistakably of the eagle-type. Below the relief is an inscription to the effect that two sons of Leomestor and three of Diagoras, of Abydos, are proxenoi of the Athenians. On examining the coins of Abydos, we find that the most frequent type from the sixth to the third century is that of an eagle with wings closed, or nearly so, looking back. We may therefore infer that the artist intended to emphasize the close tie between Athens and Abydos by seating the bird of that town upon the knees of Athena. The art of the relief is of a high order, the drapery in particular being handled with admirable taste and sureness of hand, and the attitudes of the figures are full of dignity and grace. The inscription is of the fourth century. (9) Another relief, of which about half is preserved, represents a procession of horsemen of the same motive as that given by Schoene (*Griech. Rel.*, No. 79): even the peculiar hat with down-falling brim is the same. An equestrian victory is probably depicted in both, and the inscription on the corona of our stele, though but half-preserved, is confirmatory. (10) An inscription of the year 303 is interesting as the earliest (by some twenty years) epigraphic document relating to the Epheboi. The existence of this class in the State at Athens in the fifth century is inferred from Thoukydides and Xenophon, and is more definitely mentioned by Demosthenes and the so-called Platonic Axiochos;

but the inscriptions relating to it have heretofore not mounted above the third century. A certain Philonides is praised because he has performed his duty to the Epheboi of the Pandionian Tribe, as Sophronistes, with so much fidelity and acceptance in the eyes of the fathers of the boys, and he is to be crowned with a crown of olive. (11) Three fragments of inscriptions, two on opposite sides of the same stone, belong to a series of which less than a dozen have been published, and about which little is known. They are mostly of the same tenor: such and such a person, male or female, not a citizen ἀποφυγών (ἀποφυγοῦσα), from such and such a person, usually a citizen but not always, consecrates a phiale, uniformly of the weight of 100 drachmas. Köhler thinks that the consecration is made by a freedman or freedwoman on acquittal from a trial for remissness of duty to a former master, but acknowledges that there are grave difficulties in the way of this interpretation. The present inscriptions unfortunately do not solve the difficulties.

Besides the work upon the Akropolis, during the month of December a number of graves were opened in the outer KERAMEIKOS, about a quarter of a mile nearly due north of the Dipylon Cemetery, just on the outskirts of the present city. Within a foot of the surface have been found many rough terracotta coffins with Roman remains and a Latin inscription. The remains are insignificant, and are regarded as unworthy of preservation. Below these, at the depth of five to six feet, the graves of a good Attic period are reached, in which occur red-figured vases of fine clay and excellent workmanship, and many lekythoi. I saw ten of these taken from one grave: they were disposed along the sides of the body, and some were extracted entire, but others were more or less broken. Seven were of the white variety with red figures of the usual sepulchral style, and three were somewhat coarser, without the white coating and decorated with ornamental designs in black. Some headstones have also come to light with the names of the deceased.

**ELEUSIS.**—The Archæological Society has been continuing its excavations here, under the supervision of Ephor PHILIOS, who has for so long made this his special task. This year, the work has been pushed mainly in the vicinity of the Propylaia of Appius Claudius Pulcher, between which and the rock of the akropolis to the west was found the temple of Plouton already known from an inscription. It lay in a recess of the rock, and behind it were some grottos formed by the overhanging cliff, which may have had some connection with the worship of the divinity. The grottos run around toward the north, and end in a narrow projection of the rock. Outside this, rise a series of 5 or 6 steps cut in the solid rock, and, as if leading from them, is an oval hole through the projecting wall, large enough for a person to crawl through. As the steps otherwise lead to nothing except the steep face of the cliff, it



seems as if they must have had some ritualistic use. North and northwest of this, the excavations have disclosed several Roman structures, and among them have been found some inscriptions—partly Roman, partly of a good Greek period, and one in archaic Attic. Two or three of these are of some length. Among the sculptures, may be remarked a female standing figure without a head, which was originally set on. This is Roman and of mediocre work. Another, a sitting figure, is very poor. Some fragments of a Herakles exhibit the lion-skin as the prominent feature. Much remains still to be done north of the akropolis, and the work will be continued after the winter is over.

In the neighboring village of **MANDRA** was found a relief, which has been brought to the Central Museum. It is naturally designated a relief, but the figures stand almost free from the slab behind. The main figure is that of a bearded warrior, nearly life-size, standing in a pensive attitude with left leg crossed over the right and resting on the toes: over the chiton is fitted a close cuirass, and a chlamys rests behind his shoulders and is turned around each arm so as to float backward: his hair is short and curly. The face and chest are of excellent and pleasing workmanship, but the hands and feet are bad. A pudgy-faced youth stands by him and holds up to him a helmet, while his shield rests against the slab behind.

**MYKENAI.**—Excavations have been carried on, here, by the Society, and they have resulted in the discovery of the ancient nekropolis, where fifteen tombs have been opened: there were found many archaic engraved sealing stones, small gold ornaments, objects of glass and ivory, an ivory plaque with the representation of human figures, two mirrors, and two bronze razors. A tholos-tomb was discovered but has not yet been excavated.

**EPIDAUROS.**—Ephor **STAES** was engaged here, for a short time, in uncovering a Roman building in which were found some good mosaics. It belonged to the extensive system of baths erected there by the Romans.

**OROPPOS.**—Ephor **B. LEONARDOS**, who has conducted excavations, for the last two years, on the site of the **TEMPLE OF AMPHIARAOS** near Oropos, has kindly furnished me the following account of the work: "Toward the east of the so-called *Scala* near the Euripos, on the road to the village of Kalamo and distant about 20 minutes from the latter, lie the remains of the ancient oracle of Amphiaraos. According to the myth, this hero after his escape from Thebes was swallowed up by the earth there, and was first worshipped as a god by the Oropians (Paus., i. 34). The site of the Amphiareion has been ascertained by the excavations which have been carried on since 1884 by the Athenian Archæological Society; and these have been very productive, especially in architectonic and epigraphic finds. Previous to the excavations, only some inscriptions were to be seen there, not remaining in position but fallen to the ground. The Amphiareion was situated in a nar-

row valley bounded by pine-covered hills, from which the view toward the Euripos and Boiotia is most magnificent. The valley is intersected by a winter-torrent, and by the waters of the historic fountain which have been shown by chemical analysis to be among the purest in Greece. The Sanctuary, on account of the salubrity of its air, the purity of its waters, and its position on the route from Athens to Eretria, possessing also an excellent harbor (the Delphinion), was anciently a favorite resort to which especially those betook themselves who wished to recover their health by the appearance of a dream or to obtain some other favor from the god. Now, also, the spot, in addition to the charm of its surroundings, awakens in the visitor the keenest interest by the number and the size of the ancient objects still preserved. Anciently, those visiting the Sanctuary must perform the customary rites, and, having sacrificed a ram and spread the skin on the ground, they lay down to sleep awaiting the appearance of the dream. Hence, there was a *koimeterion* and a special building for bathing (as shown by inscriptions, but not yet discovered), as well for the women as the men. So Amphiaraios like Asklepios was regarded as a physician, and was worshipped in conjunction with Hygieia. The attractions of the place were also heightened by the quinquennial festivals at which musical and gymnastic games were celebrated, as is proved by inscriptions discovered in the course of the excavations.

"Near the fountain, the temple mentioned by Pausanias has been discovered by the excavations, and also the great altar in front of it (to the east). The temple was of the Doric order *in antis*, with a door and porch behind: within, it was divided by a row of columns into two aisles. Along the walls of the pronaos were benches. The statue of the god must have been of superhuman size, to judge from a piece of an arm found in the temple.

"The altar was anciently quintuple, and sacrifices were offered upon it to several gods: but in time it was united, apparently, into one common altar.

"Wholly unknown, from ancient sources, was the theatre which has been revealed to us by the excavations, as well as the stoa and a series of inscribed bases of statues. The theatre is notable as well for its architectural peculiarities as for the fact that it is one of the best-preserved in Greece. The *skene*, of which the walls are very well preserved, has a Doric cornice of marble, with an epistyle upon which is inscribed the name of the person who erected and consecrated it (probably a priest), and the *analemmata* stand unharmed. The doorways of the *eisodoi* were apparently of the Ionic order. Most worthy of note, however, is the *proskenion*, almost all the parts of which have been found. Its front toward the orchestra is adorned with 10 Doric half-columns of marble, all standing unharmed. The spaces between these columns were filled by frames containing pictures, as is proved by the inscription upon the epistyle above them; but the

space between the two middle columns was occupied by the door, which is opposite to that of the *skene*. Around the orchestra in the form of a semi-circle stand, still *in situ*, five marble thrones bearing inscriptions all of the same purport. Behind these extend the remains of the other seats of *poros* stone. The floor of the orchestra was not paved. The drain of the theatre passed out through one of the *eisodoi*.

"The Stoa, which clearly was destined for the accommodation of visitors, is worthy of mention in the first place on account of its length, which amounts to nearly 110 metres. Walls excellently preserved enclose three sides, and a row of Doric columns ran along the front. Within, along the walls, runs a row of 73 supports of benches of marble, above which, upon the coating of the walls, colored ornaments are preserved in places. The stoa is divided into three parts—the larger central hall and two wings which were cut off from the central hall, probably by gratings. The central hall is again divided lengthwise by a row of Ionic columns.

"The pedestals of statues which have been found are mainly distributed in a long line running from the stoa westward toward the temple and to the north of it. Their inscriptions show that they were erected to famous men or to private individuals. Many of them were afterward reconsecrated to illustrious Romans, as Sylla, Agrippa, *etc.*, but of their statues only a few remains have descended to us. A relief was found transmitting to us the type of the god worshipped there, who is represented like Asklepios resting upon a staff around which is twined a serpent. Beside Amphiaraios, who is standing, Hygieia is represented sitting upon a rock.

"The excavations, which have been closed for the winter season, will be resumed in the spring."

**THEBES.**—The fortunate discovery of the **TEMPLE OF THE KABEIROI**, about an hour west of Thebes, was due to Dr. WOLTERS of the German Institute. He found a small bronze bull in the possession of a private person in Athens, and, upon examining it, discovered a much-obscured inscription, which was deciphered, after great pains, and revealed the fact that it was consecrated to the Kabeiroi. Finding that it came from Thebes, investigation was set on foot which finally resulted in ascertaining the site of the temple. The German Institute immediately began excavations which have produced an extraordinary number of finds of votive objects, bulls, lions, pigs, and other animals and birds, made of bronze, lead, and terracotta, and many fragments of vases. As large numbers of these are inscribed with dedications, they will throw great light upon the curious and little-known worship of the Kabeiroi. The excavations have been interrupted by the severity of the weather, and the objects have not yet been brought to Athens in consequence of the road through Kithairon being impassable on account of the snow.

**PEIRAEUS.**—The inscriptions which were discovered, last year, in the wall of Peiraeus west of the harbor, and were believed by M. Foucart to reveal the existence of a temple of Aphrodite in their vicinity, have led the French School to undertake excavations there. The discovery of the Aphrodision, however, has not yet rewarded their efforts, but they have laid bare two fine towers in the wall.

#### EXCAVATIONS BY THE AMERICAN SCHOOL.

**SIKYON.**—The American School carried on excavations in the theatre of Sikyon, for nearly four weeks, under the efficient supervision of Mr. M. L. Earle of Columbia College. The *eisodoi* and the orchestra were cleared of their deep deposit of earth, and in the orchestra were discovered at first a head and then, nearly two weeks later, a torso. When the head was applied to the torso it was found that the break upon the neck fitted so far as to render it certain that they were of one and the same statue. It represents a youthful male figure, quite nude except the left arm which is enveloped in a garment falling from the point of the shoulder to below the hip. The workmanship is of a good period, and the statue, while it is not of the highest art, is of the utmost interest for the fine pose of the head and expression of the face, and for other peculiarities which will be treated later, as well as from the fact that it comes directly from the seat of the famous Sikyonian School. A marble head of smaller dimensions, found at Sikyon by a peasant some years ago, has also been brought to the Central Museum of Athens. It is a very pretty female face, but of a type far more familiar than that of the statue.

**IKARIA.**—The American School has also obtained permission to excavate a Byzantine church northeast of Pentelikon, where, last year, Professor Milchhöfer discovered an inscription that was thought to determine the site of the ancient Ikaria, which was placed by Leake in that vicinity, but by Ross northwest of Athens (*cf.* JOURNAL, III, p. 439). The excavations will be conducted by Mr. C. D. BUCK of Yale College.<sup>1</sup>

AUGUSTUS C. MERRIAM.

*Athens, Greece,*

January 24, 1888.

<sup>1</sup> A preliminary account of the results of the excavations in February and early March (since Professor Merriam wrote the above) is given on pp. 44-46. ED.